YOUNG MEN'S CHRISTIAN ASSOCIATION 1913 – APRIL 1919 (023)

(023)

COPY.

INSTITUTION.	STATE HELP IN LAND & MONEY FOR BLDGS.	STATE HELP FOR RUNNING EXPENSES.	STATE HELP FOR SEC'Y SALARY.
University of Iowa.	NONE	$400. for services rend rendered.	NONE.
Univ. of Ill.	NONE	$100. on handbook a/c advertising.	NONE
Univ. of Ind.		NONE	$150. annually
Univ. of Kansas	NONE	NONE	NONE
Kans. Agr'l College	NONE	$250. annually	NONE
Univ. of Nebr.	# 07-09, $250,000 09-11, $145,000	$60. monthly in heat light, janitor service.	NONE
Univ. of Mo.	NONE	NONE	NONE this yr: previously a fellowship worth $200, yr applied on sec'y salary.
Univ. of Minn.	Building located on Campus	Heat & janitor service	NONE
Minn. School of Agriculture.	Room furnished for meetings & desk rm.	NONE	(No paid Sec'y) NONE
N. Dakota Agr'l College.	NONE	NONE	
Univ. N. Dakota.	NONE	NONE	NONE
S. Dak. State Col.	#155,682 acres land rec'd $25,000 for run'g exp. last yr.	NONE	NONE
Univ. S. Dak.	$152,000 in bldgs. Annual apporpriation for run'g expenses.	$50. for adv't in handbook.	NONE
Univ. of Wisconsin	NONE	NONE	NONE
Iowa State Col.	Bldg. on Campus	Light, heat & janitor service.	NONE

Respondant in these cases evidently referred to State help for the Institution ; in other cases, question construed to refer to State help to Association.

BASIS OF MEMBERSHIP IN THE CHRISTIAN ASSOCIATIONS IN THE CANADIAN UNIVERSITIES AND COLLEGES.

1st. Basis laid down by the International Committee of the Y.M.C.A. The active membership of the Association shall consist of those of the general membership who are members in good standing of the Evangelical churches or accept Jesus Christ as he is offered in the Holy Scriptures as their God and Saviour and approve the objects of the Association. Only active members shall have the right to vote and only members who are members of Evangelical churches shall be elegible for office.

DALHOUSIE UNIVERSITY. PROFESSOR BRONSON.

The Dalhousie Association attempted the International basis; found it not acceptable to the students. Protest against division of active members into two classes. Professor Bronson believes Christian men should control the Y.M.C.A. but would like basis broad enough and non-technical enough to include all men whose lives are governed by the spirit of Jesus.

He suggests--I believe in the life of love and service lived by Jesus Christ and I accept his words as my guide, and will strive to live in his spirit.

McGILL UNIVERSITY. DEAN ADAMS.

The Association has two Bases.

Basis 1.--A membership of an Evangelical Church.

Basis 2.--One who, while not a member of an Evangelical church, accepts Jesus Christ as he is offered in the Holy Scriptures as his God and Saviour and approves the objects of the Association which are as follows:-

1st--To lead students to become disciples of Jesus Christ as their divine Lord and Saviour.

2nd--To lead them to join the church.

3rd--To promote growth in Christian faith and Character.

4th--To enlist students in Christian service.

All others are Associat members.

The Association in McGill for the last four or five years has made no use of the basis and have charged no fee, and is therefore really no membership role at all. Dean Adams says he has no particular objection to the present basis and has no better basis to suggest.

QUEEN'S UNIVERSITY. PROFESSOR MORRISON.

The Queen's University Association has the following basis: It is my purpose as a University man receiving Jesus Christ as my Lord and Saviour, to lead a consistent Christian life as I understand it to be set forth in the Bible.

Professor Morrison states that the basis is not living enough to cause dissatisfaction. If it does it is only because:

1st--It is unnecessary to men who have a real conviction.

2nd--OF the difficulty of presenting it to men not too keenly religious.

Professor Morrison however has no further basis to propose.

BRANDON COLLEGE. Dr. H. L. McNeill.

The Brandon College Association accepts the International basis and is satisfied with it.

UNIVERSITY OF ALBERTA. PROFESSOR SHELDON.

The Association here has at present no basis. Professor Sheldon suggests the following:

The object of the Young Meh's Christian Association is to lead students to become disciples of Jesus Christ as their divine Lord and Saviour: to lead them to join the Church, to promote growth in Christian faith and character and to enlist them in Christian service.

"I approve of the objects of the student Y.M.C.A. and wish to express my loyalty to Christ by joining with others in the work of the Association"

Or for the last clause "and in loyalty to Christ I am willing to join with others"or "in loyalty to Christ as my Lord and Saviour""

Professor Sheldon believes in narrowing down the voting and controling to the"squad" really interested.

NEW WESTMINSTER COLLEGE. PRINCIPAL HETHERINGTON.

This Association accepts the International basis. The Association however disregards the restriction relative to officers. Principal Hetherington would like to see a wider basis so that non-Churchmembers may hold office..

UNIVERSITY OF TORONTO MEDICAL COLLEGE.

Active membership.

One who has accepted Jesus Christ as he is offered in the Holy Scriptures as his God and Saviour and approves of the objects of the Association which are as follows:

1st--To lead students to become disciples of Jesus Christ.

2nd--To promote growth in Christian faith and Character.

3rd--To enlist students in Christian service.

4th--To promote wholesome friendship and associations among the students. Associate Membership.

One who is in sympathy with the aims and work of the Association.

UNIVERSITY COLLEGE.

I purpose to live and work for the extension of the Kingdom of Righteousness among men, especially among the young men of this University.

In endeavouring to carry out my purpose I accept Jesus Christ as my Saviour and Leader.

Active membership consists in subscribing to the above declaration in payment of the regular fee of $1.00. Associate Membership in subscribing to the declaration only.

The Federal Executive of the University Association, composed of representatives from all the local College Associations, propose the following as a uniform active basis for the University: leaving the question of Associate members to the various locals."Accepting Jesus Christ as my Saviour and Leader I purpose to live and work for the extension of the Kingdom of Righteousness among men especially the young men of this University.

During the past several years the University of Toronto Association, though nominally accepting the basis of the International Committee, has used no basis in its work until the local Associations undertook to revise their basis last year.

Strictly Confidential.

THE MOST SERIOUS CRITICISMS REGARDING THE RELATION OF THE ASSOCIATION TO THE CHURCH -- FOUNDED OR UNFOUNDED.

FOREWORD

The following conveys the substance of the paper read at the annual conference at Atlantic City on September 24th, 1913. The Committee requested its reprint, that its suggestions might receive the thoughtful consideration of members and secretaries of the International Committee. Please treat it as a confidential communication. It represents the opinions of a wide variety of critics, most of whom are also our real friends. It voices an actual present-day feeling of those whose attitude toward us is important. The chief significance of these opinions does not lie in their accuracy or in their fairness. It lies rather in the source from which they came and in their existence. They reveal a current state of mind which we may not ignore, belittle or resent, and exhibit a tension of feeling which, whatever its explanation may be, is certainly deplorable.

It must be clearly understood, that what follows is merely a faithful rescript in organized form of the gist of some one hundred and fifty communications received by me. It does not represent my own convictions; moreover it makes no attempt to give the obvious answer to many of the criticisms made.

Out of the letters sent me, I have selected the criticisms which seemed to have some justification, and have stated them in my own words. For a fuller consideration of these, from the standpoint alike of the Association and of the Church, I would refer to a volume on "The Relation of the Association to the Church" on which I am working now, in the hope that it may be speedily published by the Association Press.

Frank K. Sanders.

I.

CRITICISMS WHICH BEAR UPON GENERAL ASSOCIATION TENDENCIES OR POLICIES.

1. The Young Men's Christian Association has Ceased to be Truly Described by its Title.

"It should eliminate the word "Christian" from this title unless its purpose is to continue to place its spiritual objective foremost and to be continuously on the alert to pervade all its social activities with the conscious purpose of effecting the regeneration of individual men."

"There has unquestionably been a general sag of spiritual force accompanying the tremendous material development of the Association and its financial successes."

"Other clergymen join me in thinking that the Association is not doing the religious work for the Church which it should do." "An individualized discriminating evangelism is needed; men's souls must be the first object of the Association, not an incident of the work. Every secretary should be a soul winner, and take time for such personal serviceableness."

"Many other correspondents declare that in their opinion the Young Men's Christian Association uses its great resources for social, educational, physical and administrative ends rather than for those which are spiritual, and supremely important. This is a real conviction of many."

2. The Association is not in Actual Fact Making Today the Direct Religious Contributions to the Church Which it Theoretically Claims to Do.

"Quantities of pastors declare that the Association does not "carry through," that the religious contributions of the Association, either in the promotion of attendance at Church services or in the enlistment of men as Church members, are inconsiderable. Whether true or not, there are many such statements as the following from a pastor in the Far West. "My Church provides 75% of the budget of the Association, but I have never received a member into my Church, knowing him to be a result of the religious activity of the Association." Many pastors declare that in their opinion, the Association regards its religious work as "lessening in importance, notably its work of evangelism; and that its contributions to the Church of any sort are disproportionate to its appeals for support and its claims of loyalty."

3. The Association Movement is in the Midst of a Tendency to Plan to do for the Churches What Should be Done by Them and in Them or in Their Name.

"Instead of taking delight in a work of helpful cooperation, the Association seems to covet a place of independent leadership, and emphasizes such leadership unduly."

The criticisms embodying this idea were frequent, but not very quotable. Quite a few ministers seem to believe that the

Association should give up its work of Religious Education to the Church. They feel that this work belongs distinctively to the Church, and that the Church is becoming awake to its proper responsibility. They also think that the Association should take great pains to openly declare that the work of Religious Education is done for and, as far as possible, through the Church.

This very summer a leading pastor of the Southwest, who was at Estes Park, criticised the secretarial program. Others have joined him in thinking that the Association attempts a great deal of work which is too superficial to be of lasting value.

4. The Association Movement Should Not Assume Independent Religious Leadership Because its Supply of Adequately Trained Men is Insufficient, and Because it Emphasizes Administrative Ability Far Above Other Qualifications.

One prominent Chicago pastor protested concerning the men of scant experience put into responsible religious leadership in city Associations. A leading University man declared that insufficient training for their work was his sharpest criticism concerning the general secretaries of Student Associations today. "Inexperienced men are dazzled by figures, and lay emphasis on the wrong things." They "officialize" very rapidly.

Another criticism of this type is that the Association as a movement seems to take pride in results which are really very superficial. Such contentedness is dangerous.

5. The Association is Failing to Induce its Great Active Membership to Take its Proper Place of Responsibility for Definite Work in the Churches to which they Belong.

Ministers claim that the Association is passive so far as concerns church affairs. "The leaders are not persistent in pressing their men into positions of responsibility in a Church of Christ. They rather reach out into the churches for their own workers, expecting the churhes to yield them freely." There should be a system of mutual contribution. "This constant demand for energetic, able men depletes the working force of the average church and makes it less able to do it's aggressive work for young people."

6. The Association Permits the Church to be Displaced by Itself in the Eyes of Many of its Members.

Its religious work program in a community often begins and ends with itself. Wittingly or not, it becomes a competitor of the churches. "Its attractive Sunday P. M. meetings draw

many men who content themselves with that amount of religious instruction, but who might be led to the doors of a church."

7. The Association Finances Itself to a Greater or Less Degree at the Expense of the Church's Aggressiveness.

In a community with an active Association, it absorbs most of the money available for undesignated purposes. Only the strongest churches can be aggressive. Few Associations, however, do the work which these churches would aim to do with the same financial backing.

8. The Association Overemphasizes its Independence as a Layman's Organization and Fails to Bring into its Counsels, as Closely as it may with Wisdom and Propriety the Religious Leaders of the Denominations.

More than one letter spoke of the fact that the writer stood outside of any circle of influence, although invited often to serve as a speaker. He did not feel that he had any chance to help in shaping the policy of the Association. In the opinion of many, almost all of the items of difference between the Association and the Church would be satisfactorily arranged, if more pains were taken to get together, occasionally, the leaders of each side.

9. The Association Forgets its Representative Character in its Religious Teaching, and is Not Careful to be Duly Conservative.

Several correspondents used the analogy of the International Sunday School Association, which is strongly limited in its expression of religious opinion, by the fact that some very conservative denominations participate in its work. Whether the Association should respect this analogy is a question to be carefully considered. The adoption of it would mean a very great limitation of the freedom of the Association in doing its own work.

10. It Fails to Put Sufficient Energy into its Greatest and Most Strategic Service for the Church -- the Training of Competent Leaders for Church Work for Boys and Men, and the Discovery of Methods.

Throughout the correspondence there has been expressed a feeling that the laboratory and training functions of the Association are very important. Evidently all ministers desire to have the Association lay more and more emphasis upon this open opportunity. The more the Association can do to furnish competent leaders for Church work, the more thoroughly its relationship to the Church will be appreciated.

11. The Association Uses its Strategic Opportunity, Alike in Cities and in Educational Institutions, of Selecting Men for Religious Callings in a thoroughly Selfish Way, Selecting the Choicest Men for its Own Projects and Letting the Church have Only Those who are Left.

I ran across a great deal of feeling in regard to this. So deeply is it felt that there is some danger of the projection of a rival student organization with the purpose of interesting the choicest men and women in the work of their own denominations.

It is claimed that four distinct Association needs are satisfied in advance of any denominational need; viz: the discovery of student secretaries for International Foreign Service; the discovery of Student Secretaries for International and State service at home; the recruiting of men for the Training Schools and the Fellowship Movement. There can be no question that many denominational leaders are very sore over this matter.

II.

CRITICISMS MORE CLOSELY RELATING TO ASSOCIATION WORK IN A CITY.

Naturally many letters which speak of city Associations repeat some of the standard criticisms which I have discussed under General Tendencies; such as that the city Association often becomes a rival to church life, by promoting strong evangelistic meetings, organizing Bible Classes and doing other work which could be done quite as well, if not better, through the churches; that the Association thereby uses up the best strength of the churches and fails to make compensation; that it weakens the churches financially, and makes it very hard for them to raise funds for legitimate expansion; and that it fails to carry its attempted religious work to completion.

12. The City Association Tends to Become an Organization Extraneous to the Church Rather than an Agency of it.

The General Secretary swings the influence of the organization as it were an independent religious factor in the community, not an interdenominational agency.

13. The Association Buildings are Excellent Hostels for Men, Convenient Restaurants, Useful Schools, Efficient Gymnasiums, Attractive Lounging Places; They are not Permeated with a Religious Atmosphere.

They seem like business institutions rather than Christian

utilities. Dr. Charles M. Sheldon remarked after a Coast tour "I found secretaries struggling over every kind of problem except that of magnifying the life of the Spirit."

14. The Association in the Average City Fails to Properly Cooperate with the Churches in such Religious Work as it Undertakes.

"It rarely plans its year's religious campaign with the aid of the pastors; it rather announces its program to them. Its Religious Work director is rarely a man with whom the pastors can come into close fellowship. Its Secretary rarely belongs to the local ministerial organization. The Association rarely puts a pastor on the Religious Work Committee."

"The secretarial force sometimes take a rather superior attitude toward the weaker churches, assuming if not asserting the superior religious atmosphere of the Association."

"Experience shows that the Association is not fulfilling its promise to train acceptable leaders of Boys work in the Churches, and that the Boys work done in a local Association too often tends to belittle the value of the Sunday School and Church for the boy."

15. The Employed Staff of an Association do not Identify Themselves as they Should with Church Life.

It is not necessary for a General Secretary or officer to be denominationally neutral, quite the reverse. He should make himself valuable as a churchman, not connecting himself with a church for the sake of its support, but as a thoroughly loyal member, and known to be such. If the staff distributes itself among the churches of several denominations well and good; but each one should go where he really belongs.

III.

CRITICISMS UPON THE STUDENT WORK IN NORTH AMERICA.

16. The Tendency of the Student Young Men's Christian Association Today is to Denominationalize the Average Student.

Instead of an interdenominational work, "we foster one that is really undenominational." "These very students, however, must function religiously all the rest of their like through the Church and its institutions and from them must be sought the leadership of the Church at home and abroad, yet their relations with the church are unsettled. The four to six years gap between leaving the home church and graduation is a denominationally dangerous period."

Other influences, of course, bring about marked changes in men at this period. They cannot be expected to retain their boyish type of church loyalty, but it is claimed that the Association makes it rather difficult instead of easy to resettle them in a relationship of broader and truer loyalty.

17. The Student Movement Discourages Denominational Loyalty in the State Universities and in the Other Great Institutions of Learning, and does not Relate Students to their Various Churches as it Should.

"This may be accomplished by welcoming and helping denominational leaders and by making an occasional place for denominational emphasis."

18. The Student Movement Seems Unwilling to Admit the Right of Church Leaders to Participate in the Cultivation of the Student Field.

"They desire to reserve this task to their trained representatives and give us few real openings."

Many leaders seem to feel this acutely. They regard the new denominationalism of today as altogether distinct from the old sectarianism. It is a part of a great efficiency movement with which the Association can hardly co-operate and in which it should be interested.

19. Through its Organization the North American Student Movement is Distinctly Selfish in its Work of Enlisting College Men and Women for Association Service.

It takes full advantage of its unusual opportunities to select the choicest students for its own purposes.

20. The Association in Colleges Tends to Substitute for True Church Life a Reduction of Christianity to such Low Terms that the Vitality and Permanance of Christian Experience is Impaired.

The Episcopalians feel this very keenly. It is their most important reason for lookng with little favor on the Young Men's Christian Association. Bishop Brent's article on "The Church of the Living God," in the Student World for May, sets forth this idea, delicately, yet directly.

21. The Association Cannot Achieve its Fullest Influence with the Churches Until it Follow the Policy of Placing Broadly Trained Men -- Practically with Divinity Training as Secretaries at the Important University and College Centers, Giving them Long Time Appointments.

IV.

CRITICISMS RELATING TO REPRESENTATIVES OR POLICIES OF THE INTERNATIONAL COMMITTEE IN THE FOREIGN FIELD.

22. The Young Men's Christian Association Does not Fairly Explain at Home the Secret of its Wonderful Success Abroad.

This success has been due in part to efficient secretaries, and in part to providential opportunity. "The fact that the Association built on foundations laid by missionaries and got a good start at the expense of an established missionary work, has not been sufficiently acknowledged." "The contrast of results seems to exalt the Young Men's Christian Association and decry the slow, steady but necessary work of the missionary."

23. Its Reports to the Home Field are Somewhat Misleading in that they Mention Only the Unusual Successes and Ignore the Setback and Failures.

24. The Foreign Representatives of the Committees are not as Thoroughly Trained as the Average Missionary.

This gives rise to friction since the Association claims a leadership to which better trained men do not cordially respond.

25. Some of these Foreign Representatives are Impatient Concerning Missionary Efficiency and Critical.

One is reported as saying openly "not a missionary in my district is up to his job." He was inexperienced and probably has more sense by this time. I do not know his name.

26. The Financing of the Foreign Work Cuts Deeply into the Financial Operations of Missionary Boards.

V.

REMARKS ON THE ABOVE STATEMENTS.

1. Some of the criticisms formulated above are true because of ignorance and inexperience on the part of critics and Association men alike. Nevertheless, we shall be wise to give them full and friendly consideration. A campaign of education will be worth while.

A special edition of the report of the Commission on Relationship made to the Cincinnati Convention has just been

printed for distribution at the request of a number of State and local Secretaries. A copy is herewith enclosed. You will confer a very great favor if, after reading the report, you will write me, not later than November 1st, addressing the letter to Dr. Frank K. Sanders, 124 East 28th St., New York City, making such suggestions as may come to you concerning the volume on Relationship. The discussion will follow some such outline as this:

The historical origin and justification of the policy of loyalty to the evangelical Church.

Formulation of the fundamental principles underlying Association policy.

A statement of the changes through which the Christian Church and the Association has passed since 1851 and the consequences.

An analysis of the interests which each must regard as peculiarly its own, and of those which are mutual.

A discussion of the multifarious contracts of the Church and the Association.

A discussion of a number of special problems of relationship.

A statement of the program upon which the Association should lay emphasis in days to come.

A discussson of the important criticisms commonly made by church people against the Association with a statement of the Association viewpoint.

2. Without question the proposed conference or conferences to be held by the student department with denominational leaders will promote better feeling and a truer understanding. The question may be raised whether a conference of this sort could not properly be arranged at some time between a representative from the Committee itself and such leaders.

3. The Association stands nominally for interdenominationalism. It is charged with being undenominational in actual practice. We need to consider with care the rightful plan of denominational loyalty in Christian life and to seek honestly to recognize this in our work. The honored chairmen of this committee have, without exception, been living proofs that a true interdenominational spirit does not involve denominational disloyalty.

4. The place of the Association in the religious world in the

promotion of a religious work of a community, seems to be open to discussion. There are many pastors who feel that the Association should confine itself to institutional service, and do all of its definitely religious work through the Church. A much larger number believe that an Association should have a distinctively religious program of its own, but they claim that the Association rarely projects such a program for the year with the actual co-operation and advice of the ministers in the community, who, nevertheless, have a right to share in community religious plans. This complex problem must be carefully studied.

5. The place of denominationalism in college Association work needs careful study. Our Churches are demanding a chance to look after their own members. The problem is an acute one in some institutions, and of very much less importance in others. The Association, however, should be stirred to greater effort in this direction.

6. By general agreement, the Association is acting on right lines in its multiplication of training institutes. There is nothing but praise from pastors for all that it can plan to do in order to train up Churchworkers.

7. One line of improvement for the Association is in its leadership. More and more emphasis must be placed upon fine character, thorough education, power for true leadership and earnest consecration.

8. In every community, the Association leaders and the pastors should get together in some kind of an organization; where all are working in harmony, the community flourishes.

9. The Association must study new ways of making itself a true place of contact between pastors and young men, so that pastors will be able to lay hold of those whom the Association has interested in the Christian life.

10. The Association must study more and more carefully the problem of the atmosphere of the Association buildings. It should not be such as to turn away the non-Christian man, nor should it be so purely social as to fail to encourage men to become Christians.

11. The Association directly assists the Church through its institutional features which may be used in common by the membership of all Churches. It also helps by affording a place of contact between pastors and young men who would not otherwise come under their sphere of influence. It is undeniably a source of information regarding the habits and needs of men and boys. It has become a sort of laboratory of methods helpful to use with men and boys, but it helps most essentially by enabling

young men to interpret the Christian life in a broad and practical fashion, and to enter into it heartily.

Its results must not be tested in one way alone. There is a temptation to make additions to Church membership the one test of Association religious work. This would not seem to be the only test, or even the most general test. The real test is numerical in the sense that one asks how many young men have been broadened and deepened in their living, have been brought into sympathy with Church life, have been led to put their energy into some form of unselfish service.

VI.

TEN CONCLUSIONS.

1. We must humbly confess to a general sagging of spiritual force in Association life, and set ourselves to its cure.

2. We must stand for an interdenominationalism which admits of loyalty to some particular church and encourages it.

3. We must take more pains to articulate more truly our religious work with that of the churches.

4. We must be solicitous to insure a distinctively religious atmosphere in our buildings.

5. We must be truly unselfish in our work of recruiting home and foreign mission leaders.

6. We must discover a way of tying our membership up to the church and of identifying them with it.

7. We must be more concerned over the promotion of the interests of the church than over our own advantage.

8. We must be keen to sustain and uphold the churches and missionaries in the foreign field.

9. We must get more frequently into consultation with church leaders in each locality and state, and in national and international affairs.

10. We must press with much energy our specific work of discovering men and methods in Christian work for men and boys and of training men to use these methods in the churches as well as in the buildings.

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THE RELATION OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION TO THE CHURCH

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The Report of the Commission appointed to report to the 38th International Convention of the Young Men's Christian Associations of North America meeting in Cincinnati, Ohio, May 15-18, 1913, as amended and adopted by the Convention.

MEMBERS OF THE COMMISSION

Frank K. Sanders, President Washburn College, Topeka, *Chairman*

S. Wirt Wiley, General Secretary, Minneapolis, *Secretary*

Edward P. Bailey, Esq., Chicago

Clarence A. Barbour, D.D., Rochester, N. Y.

Charles W. Bishop, General Secretary Canadian National Council, Toronto

S. W. McGill, General Secretary, Nashville

John S. Nollen, President Lake Forest College

Richard R. Perkins, Religious Work Secretary, Portland, Ore.

Karl A. Shumaker, State Secretary, Chicago

Charles M. Stuart, D.D., President Garrett Biblical Institute, Northwestern University, Evanston

Dr. A. G. Studer, General Secretary, Detroit

REPORT OF THE COMMISSION ON THE RELATION OF THE ASSOCIATION TO THE CHURCH

Introductory

The Commission on the Relation of the Young Men's Christian Association to the Church was appointed in November, 1912, by the chairman of the International Committee, Mr. Alfred E. Marling, who defined its work by requesting that the Commission "carefully reconsider the relationship of the Young Men's Christian Association to the Church* in its different aspects, with the hope of presenting to the forthcoming Convention at Cincinnati recommendations which may clearly define the place, the policy and the program of the Association in relation to the Church."

A Commission of twelve men was selected from the Association constituency, care being taken to make them as widely representative as possible of Association relationships and territory. Several of the members, residing at a great distance participated only by correspondence, yet the results attained by the Commission were, in a gratifying degree, the outcome of the active participation by each member in his own way in the interesting task committed to the group. The work of the Commission was prosecuted with vigor during the six months available after its appointment.

At the outset, the Commission determined that its report should be based upon a careful survey of North American Association history. It took the utmost pains, during the limited time at its disposal, to determine also the lessons of experience, not only as viewed by its own membership, but by a wide range of Association leaders. It believes that the report which it submits is one that must receive a many-sided discussion, before it can be regarded as in any way complete.

During the process of accumulating material and formulating the report for the Convention, a large amount of interesting and valuable material was collected, pertinent to the theme assigned to the Commission and essential to any thorough treatment of it. The greater part of this material the Commission was obliged to set aside as having no proper place in a report to the Convention. In compliance, however, with the resolution adopted by the Convention and published on page 16 of this pamphlet, the chairman of the Commission, with the cooperation of other Association representatives, is preparing a volume soon to be published by Association Press with the title, "The Relation of the Association to the Church," which will thoroughly discuss this most timely subject.

This report to the Convention may give an impression of one-sidedness, since it discusses its theme from the standpoint of the Association movement, rather than of the Church. It aims to formulate the fundamental principles underlying the permanent relationship between the Association and the Church, to trace the historical development of this relationship, to state the conditions which are tending to alter some phases of it, to suggest a few of the special applications of the principles in the solution of current problems, and to outline the general policy which the Association should adopt and promote with vigor in the days that are before us.

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* The relation of the Association to the Church is so many-sided that confusion may easily arise in the use of the term "Church" as applying to the Church universal, to a denomination, to a group of churches, or to a single local church. It is believed that in this Report the context will in each instance indicate the sense in which the term is used.

REPORT OF THE COMMISSION

The Historical Attitude of the North American Associations in Relation to the Church

1. The organizers of the Boston Young Men's Christian Association in December, 1851, made membership in an evangelical church the condition of active membership in the Association. Their threefold purpose in so doing was to subordinate the Association as an organization to the Church, to make it specifically cooperative with evangelical churches, and to make the movement interdenominational. Their example was followed by the majority of the North American Associations organized during the next fourteen years, but there was no standard recognized as binding upon every Association.

2. The parent Association in London started with a similar test in 1844, but almost immediately substituted for it a personal test of membership. The reason for this substitution was not publicly stated, but its roots were undoubtedly in the existence of an established Church, both in England and on the Continent, with conditions of membership differing from those which the Association desired to accept for itself. At the meeting in Paris in August, 1855, at which the Paris basis of universal Association fellowship was adopted, this reason was given for an unwillingness to adopt the American test as a universal one.

3. The Third International Convention at Montreal, in 1856, refused to substitute the Paris basis for the prevailingly recognized Church test of active membership in the North American Associations, contenting itself with the approval of the Paris basis as an admirable basis of world Association fellowship. The Thirteenth Convention, of 1868, at Detroit, affirmed its loyalty to the recognition and acceptance of evangelical church membership as the test of active membership in an Association and instructed the Committee to "use all reasonable and proper measures to secure the adoption of this test by all the Associations." The Fourteenth Convention, of 1869, at Portland, Maine, made acceptance of this test of active membership by an Association a condition of admission to representation in an International Convention. It also defined the term "evangelical" as demanding acceptance of the inspiration of the Bible and of the Deity of Jesus. Since 1870 the only changes made have been the application of the Portland Resolution by the Convention of 1889 to the Committees of Management of Branch Associations, and the addition, by the Convention of 1893, of an amplifying clause to the definition of the word "evangelical." The Jubilee Convention of 1901 at Boston, and the Convention of 1907 at Washington, D. C., unanimously reaffirmed the loyalty of the Associations to this historic basis of membership.

4. The first and most important result of the position thus taken and maintained by the Associations has been the whole-hearted friendliness of the Church. The Association has been in close alliance to the Church and in touch with its historical trend for the past forty years. This close connection, reenforced by the definite limitation of the field of Association effort to the spiritual culture of young manhood, and by the development

of Association leadership and efficiency in this special field, has been an important factor in promoting the rapid and vigorous growth of the Association movement since 1880. A great advantage to the Association has been its power to hold in its membership and to utilize in its work a nucleus of members drawn from all the evangelical churches, who are not only possessed of clear and strong religious convictions, but also exhibit widely varying capacities, outlook and statesmanship. The Association can use and does use all types of churchmen. It has been prevented from developing or adopting a peculiar religious type. Today it can have fellowship with every evangelical type without being responsible for any. The mystic and the practical man stand side by side in friendly cooperation.

5. The lack of such a close relationship between the Association and the Church is noticeable in England and on the Continent. The result has been the classification of the Association in the popular mind as an independent, undenominational religious organization. Moreover, the Association in Great Britain has admitted to responsible membership certain classes of religiously minded people who are not in sympathy with organized Christianity. In both Great Britain and the Continent the Association can hardly be said to have attained the influence or the usefulness which it has in America, nor has it received the personal or financial support which it would have received as a recognized agency within the Church.

6. Reviewing the results, after many years of trial, of the loyal attitude of the Association in North America, we may call attention to its important contributions to the establishment of a spirit of interdenominationalism among young men in Christian service, and the development of a well-rounded conception of Christian personality, quite unrecognized half a century ago. The Association has greatly developed lay activity and responsibility in Church work. It has stimulated interdenominational cooperation. It has inaugurated and developed distinctive religious work for young men and boys. It has discovered the great advantage of utilizing physical education as a factor in religious work, and of dealing with boys and men through their natural groupings. It has helped to institutionalize religious work, has carried the message of vital religion to many whom the churches could not easily reach, and has given to the Church, through its associate membership, a closer contact with large numbers of non-Christian men and boys. It has discovered and enlisted thousands of members of the Church, has given special opportunity for self-discovery and growth to many who are leaders of the Church, and is enlisting many candidates for Christian callings. In these and other ways it has been, undeniably, the servant of the Church.

7. The Association has inspired and promoted many Christian movements, such as the United States Christian Commission in the Civil War, the Young Women's Christian Association, the Church Brotherhoods, the Institutional Church, the Student Volunteer Movement, the World's Student Christian Federation, the Laymen's Missionary Movement, and the Men and Religion Forward Movement. It has supplemented the work of the Church on the foreign field by its interdenominational emphasis at strategic centers, in educational institutions and among the influential

classes. To this work it was called by the initiative and invitation of the churches on the foreign mission field. Their invitation came thirty-seven years after the North American Associations began their existence, and it was given upon the basis of the unquestioned recognition of their loyal allegiance and usefulness by the great organized denominations of North America.

8. Viewed, therefore, from the standpoint of Association history, there is no reason for the deviation by the North American Associations from their historic policy of steadfast loyalty to the evangelical churches. This policy has given them a place of importance in the religious history of North America; it has brought to them a constituency and a support unparalleled elsewhere; it has kept them distinctively Christian in character and purpose; it has promoted the world-wide extension of their influence.

Resolution I.

> The most important agency for the promotion of religious life is the Church. No other institution should be permitted to supplant it or to ignore its primacy. The Association reaffirms its historic policy of absolute loyalty to the Church, and reasserts its intention to recognize in all its activities the preeminence of the Church, the extension of whose influence is the primary purpose of the Association.

The Specialized Function of the Association

9. During the first thirty years of Association history there were differences of opinion regarding the proper scope of Association work. Prior to 1870 nearly all Associations expressed their loyalty to the churches almost solely by promoting general evangelism and rescue work, with a view of securing additions to the membership of the churches. Since 1870, while remaining definitely evangelistic in spirit, the Associations have limited their field of responsible effort to men and boys, and have emphasized educational and institutional methods. This has enabled the Association to adjust itself to changing social conditions.

Resolution II.

> The Young Men's Christian Association recognizes as its field of peculiar responsibility and opportunity the promotion by all suitable methods of the physical, intellectual, social and spiritual welfare of the men and boys of North America.

The Principal Objective of the Association

10. From the very beginning of its existence the Young Men's Christian Association has aimed to do a definitely religious work. Since it has centered its efforts upon organized work for young men, it has aimed to utilize its institutional equipment for the double purpose of reaching out after the men and boys who have not consecrated their lives to Jesus Christ and of developing Christian character and efficiency in the entire membership. The ambition of every true Association leader is to build up the Kingdom of Christ among men, by inducing those who

come under the influence of the organization to enroll themselves publicly as members of some branch of the organized Church. By the distinction between active and associate membership the Association seeks to recognize and emphasize the duty of publicly confessing Christ before men. The organization and equipment of the Association should be used to contribute to the enlargement and strengthening of the Church of Christ.

Resolution III.

The Association aims supremely at building up the Kingdom of Christ among men by using its influence and equipment to lead boys and men to become disciples of Jesus Christ as their divine Lord and Saviour, by inducing them to enroll themselves publicly as members of some branch of the organized Church, and by helping them to develop Christian character and efficiency. Whatever else the Association attempts to do is directly or indirectly a contribution to this supreme purpose.

A Relationship of Freedom Important

11. The real growth of the Association in efficiency and influence has come since its adoption of a specific policy, and its use of methods thoroughly suited to the development of that policy. It has never flourished as an organization when officially controlled by the churches, but rather when, as an organization, it has looked to the Church for inspiration and counsel, and assumed an independent responsibility for its own work. Those who control the Association and are responsible for its policies are the consecrated laymen who serve as directors. Those who make possible the efficient realization of these policies are the trained leaders who are its employed officers. Directors and officers alike must be members in good standing of evangelical churches, but their freedom of action in Association matters is essential to the success of the movement.

Resolution IV.

The efficient realization of the great objective of the Association involves a real independence of management, its directors being free to determine the policy which will make most effective the trained leadership and ample equipment of the Association.

Resolution V.

The Association reaffirms the broad principle that its responsible control shall remain in the hands of those who have personally accepted Christ as their divine Lord and Saviour, and who have shown their sympathy with the supreme purpose of the Association by membership in an evangelical church.

The Young Men's Christian Association requires of its members or officers no personal religious test, nor subscription to any creed, but accepts as its active members those who are members in good standing of any evangelical church; regarding such church membership as entirely satisfactory evidence of eligibility to active membership in the Association.

The Association's Cooperative Relationships

12. When the Boston Association was organized, the modern era of organization had not begun either within or without the Church. To a considerable degree the successful growth of the Young Men's Christian Association accelerated this development. Today there exist within the churches many organizations of young men and boys, such as the Brotherhoods, the Young People's societies, and the organized Bible classes of the Sunday school. These have a closer relationship to the individual church than the Association can have, and must be reckoned with in planning strategically for men and boys. Outside of the organized churches are many organizations for the promotion of the public welfare, educational or remedial in purpose, with which the Association is in full sympathy, since they minister in some degree to its own constituency. Again there arise from time to time great movements among the laymen of the church, in which the Association, by its very nature, is pledged to share. To none of these organized attempts to realize the general purposes of the church is the Association hostile; it desires to cooperate harmoniously with every organization which contributes to the progress of the spiritual life among men and boys, so far as the proper management of the interest entrusted to it will permit.

Resolution VI.

> The Association recognizes the value and need of other organizations for work among men and boys, which stand in closer relationship to the organized churches, and with which it desires to cooperate in harmony and mutual helpfulness. It likewise recognizes the legitimate existence, in every large city, of many civic, social and reformatory movements with which it should be friendly and sympathetic. It stands ready to cooperate with such interests in so far as they affect the field for which it holds itself responsible. It pledges its hearty support to general church movements tending to arouse the men and boys of the churches to the efficient exercise of their religious and public duty.

The Duty of the Association in Case of a Conflict of Interest

13. There is constant danger on the part of those who are responsible leaders of a rapidly growing and important religious movement that they forget the limitations of the movement they represent. The Young Men's Christian Association has not lacked enthusiastic representatives who have felt that their paramount duty was to promote the interests of the organization rather than of the churches. The International convention of 1869, reviewing this tendency, impressively declared that "members of Associations shall hold their obligations to their churches as having a prior claim upon their sympathy and efforts." Since that year the Association as a movement has enormously enlarged, both in numbers and in influence. The temptation of today is not merely to weaken the obligation of an Association member to his church duties, but to exalt the Association as an independent interest, with rights which may not infrequently come into conflict with the claims of the Church. Conflicts of interest between an Association and the churches of its community

are not unlikely to arise from time to time. In view of the history already cited there can be no question as to the proper policy of the Association in case of such conflicts.

Resolution VII.

> When any conflict of interests has arisen between the Association and the organized Church, it is the clear duty of the Association to take the initiative toward a friendly adjustment.

New Developments Which Involve Readjustments

14. In 1851 the founders of the Boston Association planned to unite the Christian young men of that city in active Christian service. During the sixty years and more which have elapsed the Association has extended its scope so as to include many special groupings of men whose relation to it is quite different from that of the men who formed the original Association in Boston. It has likewise broadened out into an organization of nation-wide and world-wide scope, facing complications of race, condition and opportunity, of which its founders could not have dreamed.

15. In considering how the Association shall maintain its clear-cut loyalty to the Church and yet adapt itself to the real situation which it confronts in its work today, several facts are worth noting:

(a) The churches themselves during the last half century have tended to lay increasing emphasis upon consecrated service as the distinctive mark of the Christian man.

(b) They have become possessed of a new social conscience and are giving attention to the religious needs of men and boys as never before.

(c) They have recently created in the Federal Council of Churches of Christ in America a new interdenominational agency and received a fresh impulse to all forms of federated or united action.

16. Prior to the building era, the relationship of the Association to the Church was comparatively simple. It affected only churches in cities of some size, and affected them individually. The building movement, the employment of trained secretaries, and the specialization of work have contributed to an enormous extension of the movement, until it has become a religious factor in nearly every city or town of considerable size, and makes its influence felt everywhere. It has often been the natural channel for the expression of interdenominational or federated feeling. Today, especially in the largest cities, where the churches have come to the point of federating their interests, it finds itself regarded as but one of several channels for the expression of the impulse toward cooperation.

17. The complexity of the present organization of the Church in North America is fairly well matched by the breadth of the organization of the Associations. The practical relationship of the Association to the Church cannot be defined in one way, but only in many ways. The Association and the Church come into contact at many points and for many purposes. The Association through its International Committee and the churches

organized as denominations come into contact in dealing with such important national problems as the work among immigrants, the study of labor problems and the problems of rural communities, or the specialized work among classes and races of men. They also come in contact in dealing with the problem of foreign mission work, the 149 secretaries of the foreign department being generally recognized as coadjutors of the missionaries of the organized Church.

18. The Association is likely to come into close relationship with the Church organized interdenominationally through the Federal Council of the Churches of Christ in America. This Council represents the evangelical churches of North America more directly than the Association does. It is, however, only in its beginnings as an organized work. When its lines of activity become clearly defined, its organization becomes extended to states and communities, and the requisite number of trained interdenominational workers becomes enlisted in its service, the Federation is not unlikely to become the official channel of much of the active participation of the churches in the solution of the social and religious problems with which they are confronted.

19. The Association comes into contact with the Church, not alone through its International and State committees, but in far more important fashion through its local organization in each community. These local contacts, however, are of great variety and require a particular adjustment of the work of the Association to the needs of each community. The responsibility of the Association in a city with an active city Federation of Churches may not be so great, as far as leadership is concerned, as that of the Association in a city without such a Federation. The Association in a community of moderate size has a different responsibility from the Association in a rural field. Different still is the relationship of the Association to the individual church. It is hardly possible to make a general declaration of the relationship of the Association to the Church except in principle. Invariably the practical problem is the relation of the Association in any particular locality, of many inhabitants or few, to the churches or to a church in that community.

20. It is evident that there are some religious interests which belong so peculiarly to the Church that the Association may only deal with them as a loyal and willing auxiliary. Such interests are those which have to do with the family, with the functions of public worship and the sacraments or with general evangelistic activity in the community, or with participation in matters of special community service, such as the taking of a religious census or the development of organizations within the churches. There are also religious interests in regard to which the Church may fairly recognize a coordinate responsibility on the part of the Association. These are the interests which grow out of the needs and habits of men and boys, in relation to which the Association specializes, such as the promotion of active evangelism among men and boys, their religious nurture, the kindling of their interest in home and foreign missions, and the recruiting of religious leaders among them. In regard to these matters the Association is an experiment station in the direct interests of the Church. A third group of interests seem at present to belong peculiarly to the Association. They are the interests which cannot be related

directly to the family as a unit, but which only an organization able to initiate work for men by men can develop. Such interests are those of men in classified occupational or social groups, such as industrial workers, enlisted men, railroad employees and students. For these the Association has developed special lines of interest, such as educational opportunities, physical training or social service and special methods of approach.

Resolution VIII.

> Conscious of the vast extension of opportunities for service at the present time, as compared with those of any former day, and realizing as well the complexity of the present relationship between itself and the Church, the Association again affirms its responsibility for co-operation with the Church and with the agencies it may create, in meeting the emergencies of today. It looks upon any necessary readjustment as a change of application, but not of principle. It regards itself as a pioneering agency, as an experimenting center, as a religious laboratory on behalf of the Church in relation to the manifold interests of men and boys. It particularly seeks efficiency in finding a point of contact between the Church of Christ and young men not yet united with it.

Resolution IX.

> Under existing conditions there are many groups of men and boys, under various classifications, for whom the Church is not equipped to take full responsibility. To these the Association addresses itself. From the rapid development of its classified types of work and of the special lines of interest which it promotes it is evident that the Association has peculiar advantages for the development of the expressional activities of each community for men and boys. The Church, except in unusual circumstances, may well commit these interests in each community to the special care of the Association.

Resolution X.

> The Association welcomes, in the Federal Council of Churches of Christ in America, an interdenominational organization founded by the churches themselves, a new and important factor in the promotion of the unity of the churches, and desires to cooperate with it in the development of interdenominational activities.

The Foreign Missionary Work of the Young Men's Christian Associations

21. The share of the Association in the foreign mission enterprise was undertaken reluctantly, and only in response to the united appeal of the missionaries in each field occupied. The support of this work is now widely recognized by the Associations as an obligation, both as an essential means of developing the Christian character of the membership, and as a proper assumption of responsibility in the task of world-wide evangelization. The Association in no respect parallels the work of the churches in this field. Its policy is the establishment of well-organized Association movements on each mission field, furnishing the necessary

leadership, and training a native agency which will in time be self-directing. Its specific work is at strategic centers, in educational institutions and among classes otherwise difficult to reach.

Resolution XI.

The Association recognizes an obligation to send representatives to the foreign field, in order to establish the work of the Young Men's Christian Association in foreign lands as a national movement in each country, auxiliary to the Church of Christ, even as at home. It purposes to limit its work to the promotion of the special interests of the men and boys in those countries and to furnish only such leadership as seems to be imperatively needed for the proper development of their loyalty to the Church of Christ.

The Association's Work in a Community

22. The local Association is properly a community institution. It exists not for itself, but for the city of which it is a part, and it represents the federated religious forces in that city, so far as the interests of men and boys are concerned. Modern conditions are giving to the Association a constantly widening opportunity, not alone in the extending of its own proper work, but in initiating many projects of great municipal importance. These projects need not be specifically religious in order to be appropriate. The Association secretary cannot be a specialist on every subject, but he may be alert regarding public welfare movements, playgrounds, hygienic reform, sex education and similar lines of advance, initiating the consideration of such matters and bringing together those who should be interested supporters.

Resolution XII.

The Association recognizes an obligation for the solution of certain important problems in American community life. It has always promoted the spirit of unity and comity among the churches of all denominations. It willingly accepts responsibility through its rapidly growing county organizations for many needy rural fields, where it can furnish a channel of cooperation through which churches and organizations may unite in promoting higher standards of rural life and action. It assumes its share of real responsibility in relation to the problems presented by labor, by immigrants, and by industrial conditions. In dealing with these and similar interests, it cooperates with all agencies working for the betterment of conditions in our own country.

Resolution XIII.

The Association desires to be a constructive factor in the life of every community, using its organization and its resources to initiate or to further movements for social betterment, involving the welfare of men and boys. It strives to educate its entire membership for intelligent and useful citizenship, and to stimulate it to effective social service. It recognizes the necessity of the scientific study of the problems of young manhood in order that, in the light of the best wisdom of our day, it may make an intelligent contribution to the solution of these problems.

The Religious Problem of the State University

23. A problem of absorbing interest at the present time, both to the Association and to the churches, is that of the proper organization and promotion of the religious life at our great state universities. This problem is as complex as it is important. The growth of these universities is one of the striking educational phenomena of the day. In them each leading denomination finds a field of its own of considerable size.

24. The responsibility for the development of the Christian life in these institutions is one which seems to belong jointly to the organized denominations and to the Young Men's and Young Women's Christian Associations. The exact limits of their mutual responsibility have not as yet been sharply defined. In some institutions the Associations are the only agency at work. In others they are but one recognized factor side by side with each denomination represented by a pastor. It is very desirable that every type of proper agency shall find its place in a co-operative work, the central interdenominational factor in which will be the Christian Associations, through which the whole student body gives voluntary expression to its religious life.

25. Four factors seem to deserve recognition in connection with the outworking of this problem. First, the student Association with its secretarial staff; second, the churches and pastors which, by their proximity to the institution, and by the influence of their pulpits, appeal definitely and strongly to students; third, the university pastors, usually connected with these churches, but made free to give their whole time to the interests of students, representing the organized denominations; and, fourth, the Bible Chairs established at many state institutions in order to furnish adequate opportunities for biblical and religious instruction. Experiments are being made with denominational guild-houses, but opinion as to their value is by no means uniform.

26. In several institutions progress has been made in the organization into a working unity of these different factors. It seems desirable that the Board of Directors of the Association should as far as practicable adequately represent the denominations that are well represented at the university. It would also seem that the Association should take the initiative in organizing a council in which all the regularly appointed religious leaders at each state institution should have representation. In this council the religious work of the institution can be faced as a unit. Something of this nature would seem to be essential to the efficiency of the many-sided work which every great institution offers.

Resolution XIV.

> That the Association recognizes the very great importance of promoting the religious life of students in our great state universities. It desires to urge upon the several branches of the Church the necessity for the exercise of the pastoral and other church functions in relation to the groups of students of their own affiliation. The Association welcomes the earnest efforts which have been made to establish at the leading state universities a well-endowed chair of Bible teaching and Christian training. The Association desires to cooperate, in every way that may seem desirable, in the denominational approach to the state university. If the life of the university is to be domi-

nated by religious ideals, the students of all denominations will need to band themselves together with a common purpose in a voluntary organization, which represents the Christian ideals of the student body. Such an organization the Student Association seeks to be. It feels that it should be recognized as the central interdenominational agency for the conduct of those student religious activities common to all, and that in its work it should have the heartiest cooperation both of the faculty and the local churches.

The Responsibility of the Association for Recruiting Candidates for Christian Callings

27. The Church has no greater need today than that of an abundant supply of qualified leaders for the various departments of Christian activity. While it is true that the Christian home, the family pastor and the teachers of adolescent life have the greatest opportunity for influencing the decision of those who are to become the ministers, the missionaries and the Christian workers of the future, yet there are many whose decision comes at a later time. The two most fruitful sources of supply for this later decision are the students in our educational institutions and the membership of the city Young Men's Christian Associations. No other religious organization has better advantages for cultivating this constituency than the Christian Associations.

28. The Student Association performs this task by discovering men peculiarly qualified to make an effective presentation of Christian work as a life work, by giving them an opportunity to address student bodies and to follow up these addresses by interviews, by the conduct of study classes showing conditions at home and abroad, by the organization of life work clubs, which draw together for mutual counsel the students who are thinking of this serious problem, by the use of students who have decided for a Christian calling as recruiting agents and by utilizing the opportunity given at institutes and at the great winter and summer conferences.

29. The city Association performs the same task by being ever alert to discover men who show exceptional ability in leadership, by using speakers of compelling power who can challenge its promising youth with the claims and opportunities of the various religious callings, and by mission study classes and conferences.

30. The danger in a propaganda of this kind is that the Association will think first of all of its own need and seek to turn the strongest personalities into the secretaryship at home or abroad. It is fair to say that this has been done unconsciously, if at all. The Association purposes to be loyal in the broadest sense to the Church at large, and to throw its energy into the work of recruiting men for Christian callings, whatever calling they may choose.

Resolution XV.

The Association recognizes its great responsibility in the task of securing the Christian leadership of the coming generation. Its access to the young manhood of our country, both in educational institutions and in cities, lays upon it a peculiar obligation. It

pledges its unselfish cooperation in bringing before these men of promise wherever they may be found the challenge of the ministry, of social service, of Association leadership and other forms of service both at home and on foreign fields, as the opportunities for the investment of life.

The Evangelistic Policy of the Association

31. The Young Men's Christian Association has always emphasized evangelism. During the first twenty years of the Association history, evangelism was regarded as its most important aim, and religious meetings and Bible study were its natural forms of expression. In later years the Association has come to lay greater stress upon the work of prevention and education. It still sets as its main purpose the bringing of men and boys to Christ, but it lays stress upon that educational type of evangelism which leads to clean-cut decision to place one's life where it will count most largely. While the men's meeting has become relatively less important, there has been a multiplication of less noticeable but perhaps more effective agencies of development. The religious efficiency of the Association should not be measured by the continuance of any one type of work. It can only be measured by the influence of the Association in community life and by the impulse which it furnishes to practical, everyday, exalted Christian living on the part of individual men and boys, and by the extent to which its work is permeated and controlled by the spirit of Jesus Christ. The test to which the Association must respond is that in all its interests and activities it shall sanely, earnestly and in wholesome fashion get the young men of North America united in personal loyalty and service to Jesus Christ and His Church.

Resolution XVI.

From its beginnings, the Association has laid emphasis upon evangelistic effort. In recent years other organizations have largely assumed its early work of rescue and redemption, leaving it more responsible for the work of prevention and education. The Association believes strongly in bringing young men to a definite decision to accept Jesus Christ as their Lord and Saviour, and affirms its faith in the broader educational evangelism, through religious training, which finds its fruitage in ripened character and religious efficiency.

The Religious Program of the Association

32. The vitality of the Association movement in the days to come will clearly rest on the truth, depth and vigor of the Christian convictions which animate its membership. It can never perform its task as a merely moral, philanthropic or humanitarian institution. Experience has abundantly proved this. A merely ethical program has insufficient driving power. The movement must remain dominantly and evangelically religious. Its twofold religious problem is the cultivation of ideals and their application in service. It must face the modern world with a highly trained leadership, an intelligent membership and a self-sacrificing directorate, and help loyally to solve the problems of men, holding fast

to Christ, His Church and to the Christ-given task of winning the world to Him.

33. Its inward religious program will be more and more expressed by the modern term "Religious Education." It must plan in patient, scientific fashion to formulate and execute the wisest methods of developing its great constituency into Christian manhood, and of giving expression to that manhood in direct service to millions of non-Christian men in North America and the world. Its outer religious program will be that of community service in close working relationship with the Church and of increasingly sympathetic and intelligent cooperation with other organized effort in the realm of social and religious endeavor. A new passion for great serviceableness must possess the whole Brotherhood.

Resolution XVII.

The Young Men's Christian Association, realizing the great task committed to it, herewith declares again its conviction that it must remain dominantly and evangelically religious in its aims. It seeks to cultivate its resources for the one supreme purpose of winning young men to Jesus Christ. It desires to inaugurate a religious program which will be adequate to the accomplishment of this task. It seeks through religious education to develop its constituency into strong Christian manhood, and to enable it to give expression to that manhood in personal service. It holds that no one truly represents the spirit of the Association who does not unselfishly and loyally take some definite share in Christian work. It believes that the willingness to perform such service should be required of leaders and urged upon every active member. It pledges the hearty cooperation of the organization with all branches of the evangelical church and with other organized efforts in the realm of social and religious endeavor, for the promotion of the ideals of the Kingdom of our Lord and Saviour, Jesus Christ.

Resolution XVIII.

In view of the importance of maintaining at all times the close and loyal relationship of the Association to the Church, and because of the complexity of this relationship and the many difficulties in the practical application of general principles, of which it is impossible to give a complete statement in this report, the Commission recommends that the International Committee be instructed to arrange for a more exhaustive study of the problem of relationship, to be published in book form.

Respectfully submitted,

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UNIVERSITY OF TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION.

TELEPHONE:
UNIVERSITY EXCHANGE
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TORONTO April 8th 1913

President Falconer,

University of Toronto.

My Dear Mr. President:-

I was greatly interested in reading an article in the Student Movement by Tissington Tatlow General Secretary of the Student Christian Movement in Britain relative to their attempt to define their Membership basis.

On the suggestion of Dr. Mott the matter ~~is~~ was referred to a Commission consisting of six representatives of the Student Movement who were appointed to confer with the Bishop of Winchester, Bishop of Liverpool, Rev. Professor J. H. Moulton, Rev. Principal Adeney, Rev. Professor H. D. Mackintosh and the Rev. A. B. Macaulay. They came to the conclusion that it was unsatisfactory to have a basis which on the one hand was designed to express the theological position of the Student Movement and on the other hand to be an expression of personal faith. They decided that the "Aim" of the movement should consist of the statement expressive of the theological position while the "Basis" of Membership should be an expression of personal faith acceptable to any Christian. The following basis and am has been accepted by the commission and all ~~all~~ of the departamental Committees of the Movement.

THE AIM OF THE MOVEMENT.

The aim of the movement is to lead students in British Universities and Colleges into full acceptance of the Christian

Faith.in God-Father, Son and Holy Spirit; to promote among them regular habits of prayer and Bible study; to keep before them the importance and urgency of the evangelisation of the world, the Christian solution of social problems and the permeation of public life with Christian ideals; and to lead them into the fellowship and service of the Christian Church.

BASIS OF MEMBERSHIP.

"In ~~forming~~ joining the union I declare my faith in God through Jesus Christ to whom as Saviour and Lord I desire to surrender my life."

I thought that this might be of some assistance to the Members~~hip~~ of the Committee engaged in looking into the basis of Membership in the Canadian Colleges.

Yours very sincerely,

C Klarrie.

JOINT CURRENT FUND & UNIVERSITY ASSOCIATION.

1915 - 16.

EXPECTED -			RECEIVED -	
Current Expenses	1915-16 -	$2300.		$2115.71
Deficit -	1913-14 -	2000.	Unpaid -	2851.04
Deficit -	1914-15 -	666.75		
		$4966.75		$4966.75

1916 - 17.

EXPECTED -			RECEIVED -	
Current Expenses	1916-17 -	$2350.		$5013.40
Deficit -	1915-16 -	2851.04	Unpaid -	187.64
		$5201.04		$5201.04

1917 - 18.

EXPECTED -			RECEIVED -	
Current Expenses	-1917-18-	$3900.		$1628.00
Deficit -	1916-17 -	187.64	Loan Board of Directors-	1348.00
			Still Unpaid-	1111.64
		$4087.64		$4087.64

UNIVERSITY OF TORONTO Y.M.C.A.

FINANCIAL STATEMENT

1915 - 16.

- -

EXPENDITURE -		RECEIPTS -	
Deficit 1914-15 -	$970.50	J.C.E. Fund-	$2039.21
		Deficit 1914-15 -	76.50
Salaries - (3 Secretaries)	1900.00	Faculty, Friends & Students -	1721.25
Stenographer -	626.00	Hand Book -	389.75
Printing -	133.10	Books Sold -	55.72
Conferences -	200.00	Sundries -	264.07
Settlement -	350.00	Deficit -	421.86
General Supplies -	115.59		
Office Supplies -	65.10		
House -	395.08		
Social -	50.80		
Sundries -	162.19		
	$4968.36		$4968.36

UNIVERSITY OF TORONTO Y.M.C.A.

BUDGET 1915-16.

- -

EXPENDITURE		RECEIPTS	
Deficit 1913-14 -	$2000.00	J.C.E. Fund -1915-16-	$2300.00
		Deficit 1913-14 -	2000.00
Salaries -	2100.00		
		Faculty, Friends &	
Stenography -	650.00	Students -	2000.00
Printing -	150.00		
Conferences -	200.00		
Settlement -	350.00		
General Supplies -	125.00		
Office Supplies -	100.00		
House -	250.00		
Social -	130.00		
Grant -	50.00		
Miscellaneous -	70.00		
Bible & Mission Study -	100.00		
Social Service -	25.00		
	$6300.00		$6300.00

UNIVERSITY OF TORONTO Y.M.C.A.

FINANCIAL STATEMENT

1916 - 17.

- -

EXPENDITURE -		RECEIPTS -	
Deficit 1915-16 -	$127.60	J.C.E. Fund -	$5013.40
Salaries -		Faculty, Friends & Students -	1627.26
Gen. Secretary -	1800.00		
Stenographer -	512.31		
C.R. Carrie -	111.65	Hand Book (Advts.)	336.00
Publicity		Books Sold -	17.04
Printing -	1071.26		
Torontonensis -	12.00	Sundries -	295.98
Conferences -	365.75	Deficit -	520.54
Settlement -			
Deficit 1913-14 -	596.56		
1915-16 -	350.00		
1916-17 -	600.00		
General Supplies -	497.38		
Office Supplies -	42.40		
House -	346.33		
Social -	471.00		
College Associations -	259.00		
Grant (International Com.)	50.15		
Loan, (Coll. Sermon Com.)	150.00		
Books -	78.80		
Sundries -	368.03		
	$7810.22		$7810.22

3900
1750
372
5972

800
6300

3900
1750
400
6050

1750
3900
400
6050

UNIVERSITY OF TORONTO Y.M.C.A.

BUDGET 1916-17.

- - -

EXPENDITURE -		RECEIPTS -	
Salaries -	$1800.00	Joint C.E. Fund -	$2350.00
Stenography -	450.00	Faculty, Friends & Students -	2000.00
Printing -	125.00		
Conferences -	200.00		
Settlement -	600.00		
Loan (J.C.E.Fund)	500.00		
General Supplies -	100.00		
Office Supplies -	60.00		
House -	300.00		
Social -	50.00		
Sundries -	165.00		
	$4350.00		$4350.00

UNIVERSITY OF TORONTO Y.M.C.A.

FINANCIAL STATEMENT

1917 - 18 - To date - APRIL 18, 1918.

- - -

EXPENDITURE -		RECEIPTS -	
Deficit - 1916-17 -	126.39		
Salaries -		J.C.E. Fund -	$1628.00
Gen. Secretary & Associate Sec.	$2020.16	Faculty, Friends & Students -	1646.25
Wages -			
Stenography & Caretaker -	1111.15	Hand Book -	372.20
		Loan (Metropolitan Board of Directors)	1900.00
Printing -	279.15		
Conferences -	395.75		
Settlement -	200.00		
Foreign Extension - (Perry Park)	500.00		
General Supplies -	94.60		
Office Supplies -	1.50		
House -	228.36		
Social -	202.33		
College Associations -	134.00		
Grant -	50.00		
Miscellaneous -	165.49		
	$5508.88		$5546.45
BALANCE -	37.57		
	$5546.45		

800

$6300.

6000

UNIVERSITY OF TORONTO Y.M.C.A.

BUDGET 1917-18.

- - -

EXPENDITURE -		RECEIPTS -	
Salaries -			
Gen. Secretary -	$1800.00	J. C. E. Fund -	$3900.00
Associate Sec. -	1000.00	Faculty, Friends & Students -	2500.00
Wages -			
Stenography & Office Help -	900.00		
Printing -	125.00		
Conferences -	400.00		
Settlement -	500.00		
Foreign Extension - (Perry Park)	500.00		
General Supplies -	150.00		
Office Supplies -	75.00		
House -	325.00		
Social -	150.00		
College Associations -	250.00		
Grant -	50.00		
Miscellaneous -	175.00		
	$6400.00		$6400.00

HOTEL VANCOUVER
VANCOUVER, B.C. CANADA

Feb 22, 1918.

Dear Dr Cameron:

Your letter of Jan 28th reached me on my way West on a trip for the National Council Y.M.C.A's.

Regarding the amount owing me by the Association at the University — it should certainly have been shown on your books — especially on the annual statements. In March of 1915 I wrote Ferris that as the Association found it hard to get funds to carry on, he could have the use of my money (what little there was) until things cleared a bit. He sent me a statement as to how the

the account stood. Unfortunately I lost it in France: but there must be a copy somewhere in the office. Probably an audit of the books will show how things stand.

Mr Arnold chose a rather unfortunate way of bringing the matter to the notice of the Board When I returned to Canada, I spoke first to Mr Ferris, then to Mr Arnold, about the matter. Both referred me to Mr Binns at Central, as he had the books. Mr Arnold might have been more exact in bringing the matter before the Board.

It is unfortunate the Board should know nothing of its obligation: but the correspondence

on the matter ought to be on file (as between the Sec & myself) & the amount ought to be shown on each annual financial statement as a debit. Neither of these faults, you will agree, are mine.

With the hope that this matter may be quickly and amicably settled,

believe me

Yours sincerely

C H Carter

Toronto Address

120 Bay St

Ymca. Toronto

THE UNIVERSITY OF TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION

GENERAL BALANCE

MARCH 31st., 1918.

ASSETS		LIABILITIES	
By Cash-Can. Bank of Commerce	$182.61	To Board of Directors Advances	$1900.00
By Cash on Hand	15.00		
By Operating Inventories	10.70		
By Accounts Receivable	58.75		
To Balance: Deficit for'd May 1/7. $126.39 " March 31st./18. 1506.55	1632.94		
	$1900.00		$1900.00

REVENUE ACCOUNT

EXPENDITURE:		INCOME:	
To Balance Forward May 1, 1917	$126.39	By Operating Income May - March 31/18.	$2091.95
To Opr. Expenditure May - March 31/18.	5226.50	By J.C.E.Fund 1917-8	1628.00
		To Balance	1632.94
	$5352.89		$5352.89

BANK RECONCILIATION

Balance as per Bank Book -	Credit -	$466.76
Less outstanding cheques		299.15
		167.61
Plus N.S.Fund Cheques		15.00
	Credit -	$182.61
Balance as per Ledger	Credit -	$182.61

B.

THE UNIVERSITY OF TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION
SUMMARY INCOME & EXPENDITURE
MARCH 31, 1918.

			MONTH OF MARCH		FISCAL YEAR TO DATE		BUDGET
			1917-8	1916-7	1917-8	1916-7	
	INCOME:						
600	Sustenation				239.38		
600-1	Subscriptions:	Students	7.00		566.75		1000.00
600-2	"	Faculty	339.50		473.87		1000.00
600-3	"	City	273.00		436.00		500.00
601	Conferences		3.75		3.75		
601-2	Hand Book		25.60		372.20		
	TOTAL OPERATING INCOME		648.85		2091.95		2500.00
	EXPENDITURE:						
101	Salaries		125.00		1957.66		2800.00
102	Wages		111.30		1071.15		900.00
201	Office Supplies				1.50		75.00
202	General Supplies		.25		94.60		150.00
203	Operating Equipment				2.75		
204	Fuel				2.90		
205	Water				6.53		
301	Publicity				79.15		125.00
301-1	Membership Campaign		200.00		200.00		
302	Postage		11.00		39.04		
303	Gas		4.51		11.02		
306	Social		38.07		202.33		150.00
307	Telephone & Telegraph				67.75		
309	Light and Power		4.03		25.43		
311	Carfare & Travelling				18.75		
312	Conventions & Conferences				395.75		400.00
313	Foreign Extension				500.00		500.00
314	Domestic Extension		200.00		200.00		500.00
327	Repairs & Replacements		1.05		54.37		325.00
329	Temporary Hospital				.75		
339	Periodicals				29.57		
342	Appropriations		50.00		50.00		50.00
350	Miscellaneous		1.20		92.20		175.00
354	College Associations		109.50		134.00		250.00
	Total		855.91		5237.20		6400.00
	PLUS: Opr. Inventory March 1, 1918		10.70		21.50		
	Total		866.61		5258.70		
	LESS: Opr. Inventory March 31, 1918		10.70		32.20		
	TOTAL OPR. EXPENDITURE		855.91		5226.50		6400.00
	OPERATING SURPLUS						
	OPERATING DEFICIT		207.06		3134.55		3900.00
	Less J.C.E.Fund -		74.00		1628.00		3900.00
	NET DEFICIT		133.06		1506.55		-

THE UNIVERSITY OF TORONTO
YOUNG MEN'S CHRISTIAN ASSOCIATION

FINANCIAL & OPERATING STATEMENTS

MARCH 31, 1918.

Mr. D. C. Arnold,
Acting-Secretary,
University of Toronto,
Young Men's Christian Association,
Toronto.

The National Council Y.M.C.A.
120 Bay St.,
Toronto, April 6th, 1918.

President R.A. Falconer,
University of Toronto,
Toronto.

Dear Mr. President:-

I am informed that the Financial Committee of the University Young Men's Christian Association is to make final decision regarding the funds owing to me ~~by~~ this coming week. Unfortunately I shall be out of town, and I would, therefore, like to draw your attention to the following points.

I am extremely sorry that this situation should arise, that we should be put in a rather humiliating position of having to "dicker" over funds after three years of service and happy relationships between the Board and myself. I am sorry that I did not personally keep a more accurate account of my financial relationships to the Association.

I find in the statement submitted to the Auditor that the Association is only intending to pay me for ten (10) months of the year 1913-14, the reason being, I believe, that I left Toronto, before the year closed, for Oxford. As a matter of fact, I left Toronto on April 5th, 1914, after spending a week at my home in Goderich. My term with the Association closed at the end of April.

My original purpose in loaning the money to the Association was to help it out of what was then a rather difficult situation. I had no immediate need of the funds and so left them here where they might be of use until I needed them. That is a matter of four and one-half ($4\frac{1}{2}$) years ago. You will see that the interest which the Bank would charge on these funds would be over One Hundred and Fifty Dollars ($150.) $ 500 at least

I simply bring these two latter matters to your attention. I do not think it is for me to make any claims on the matter. As I have already said,

President R.A. Falconer -

the relations between the Board and myself, while I was there, were always of the happiest; my work, if I may humbly so say, fairly satisfactory, and I do not now care to put myself in the position of one demanding the fulfillment of obligations which I think lie plainly before the Board.

Again let me say how sorry I am for this situation and how happy I will be when it is finally and honorably settled.

Believe me to be, Sir, with best regards,

Yours respectfully,

C R Cassie

JOHN CLARKE & CO.

Chartered Accountants

TORONTO,

32 Church Street,

April 10th, 1918.

BOARD OF DIRECTORS,
Y.M.C.A. University Branch,
Toronto.

Dear Sirs,

Attached hereto is a statement showing a balance owing to Captain Carrie a former Secretary of the Association

Minutes do not record the remuneration of secretaries during the year 1911/1912 and 1912/1913. The amount has been verified by Captain Carrie,

Salary for 1913/1914 was fixed at 1,500.00 per year, as minutes. I have only credited ten months as per instruction of Mr. Arnold, Captain Carrie stated orally to me, that he really worked eleven months. The extra month 125.00 is left for you to adjust.

Loans to the Association were made in June and September 250.00 each month. As there is some doubt in the minds of the present and past secretaries, as to these loans, I am endeavouring, by the following sketch of accounts to clear up the matter.

DR. NORTHFIELD CONFERENCE. CR.

June 1913. Cash for Registration	$200.00	Sept.'13. Refund on Conference	$204.65
Sept.'13. Cheque to Carrie.....	250.00	Balance being net cost of conference as voucher.....	245.35
	$450.00		$450.00

CAPTAIN CARRIE.

Balance in favour of Carrie...	500.00	June '13. Loan re conference.....	250.00
		Sept.'13. Loan deposited.....	250.00
	$500.00		$500.00

BANK.

June '13. Deposit.....	250.00	June'13. Cheque for registration.....	200.00
Sept.'13. Deposit.....	204.65	Sept.'13. Cheque to Carrie.....	250.00
Sept.'13. Deposit.....	250.00	Sept. '13. Balance..	254.65
	$704.65		$704.65

SUMMARY.

Bank.....	254.65	Capt. Carrie.....	500.00
Conference Cost.....	245.35		
	$500.00		$500.00

Board of Directors, #2.

Above information is subject to any further disclosures, which may arise, while finishing the audit.

These figures are sent for your special meeting on Thursday, 11th April, 1918.

The writer had to leave the city on Wednesday evening and consequently could not attend your meeting, at the invitation of Mr. Arnold.

Yours truly,

WFH/FB.

W. F. Houston,

Auditor

Y.M.C.A. UNIVERSITY BRANCH

STATEMENT OF SALARY OF CAPTAIN CARRIE AND PAYMENTS THEREON

SALARY

1 May 1911 to 30, April 1912	1,000.00	
1 May 1912 to 30, April 1913	1,200.00	
1 May 1913 to 30, April 1914 10 months @ 1,500.00 per year.	1,250.00	
Special Grant for leave of absence	300.00	
June 1913 Loaned to Association	250.00	
Sept.1913 Do. Do.	250.00	
Total Credit to Captain Carrie		4,250.00

PAYMENTS

July 1911 to April 1912	916.67	
May 1912 to April 1913	1,433.33	
May 1913 to April 1914	1,215.50	
May 1914 to Jany. 1918 Payments by Association on behalf of Captain Carrie	298.15	
Total Debit to Captain Carrie		3,863.65

BALANCE IN FAVOR OF

CAPTAIN CARRIE 386.35

Subject to 1 months salary 125.00
to be settled by Directors.

WFH/EB.

November 6th, 1918

J. Faulkner, Esq.,

Care National War Work Council,

Y.M.C.A., 95 Madison Avenue, New York.

Dear Mr. Faulkner:

I have to thank you for your letter of October 28th and for the copy of the Washington "Post" which arrived two or three days ago. I have read in it the reference to Lord Charnwood with a great deal of surprise and can only account for it on the understanding that there is some personal prejudice existing. He has just been in Toronto and last night delivered an address which on all hands has been acclaimed as one of the best that we have had in Convocation Hall. He spoke with the greatest of judgment and supreme tact, and his references to the United States were extremely good, particularly in a community like Toronto which has had so many who from old times are filled with memories of the action of the United States towards their fathers which they cannot forget. I cannot conceive Lord Charnwood would speak otherwise than judiciously in his addresses, particularly as he is so full of sympathy with the United States.

I thought it best not to show him the paper, as doubtless some kind friend in Washington itself may have sent him the paper directly, and I hardly know how to say anything in view of the vagueness of the references. Perhaps some word of his may have been dropped somewhere.

I hope that Sir Arthur Yapp and your company are having a pleasant time in spite of the prevalence of the influenza. We are getting back somewhat to normal now though we closed the University for a fortnight. Please give Sir Arthur my kindest regards,

I am,

Yours sincerely,

President.

November 15th, 1918

C. M. Bishop, Esq.,

National Council, Y.M.C.A.,

120 Bay Street, Toronto.

Dear Mr. Bishop:

Several inquiries have come to me also with regard to appointments in the Khaki University. I have sent them all to President Tory and at least one has been asked by him to come over. I will be glad to forward any names to him.

Yours sincerely,

President.

January 28rd, 1919

Mr. Arnold,

University Y.M.C.A.

Dear Mr. Arnold:

I have your letter stating that the Executive Committee of the Board of Directors fixed Jan. 31, March 28 and April 25 as the dates for the meetings of the Board and asking me to reserve them. I am sorry that the only evening of the three that is disengaged is the 28th March. I promised some time ago to deliver an address on January 31 and on the 25th of April I am likely to be in the West.

Yours sincerely,

President.

February 11th, 1919

Lt.-Colonel Gerald Birks,
H.Q., Y.M.C.A.,
24 Haddock Street,
London, W.1.

Dear Colonel Birks:

I have read your letter with regard to the future of the Y.M.C.A. with much interest. I am a little doubtful as to the possibility of identifying the Y.M.C.A. with any United Church organisation that may come into existence, because this will be only partially representative of even the Protestant Churches, inasmuch as both the Church of England and the Baptists would be omitted from it. If all the Protestant Churches were united I think your plan of closer relationship between the Churches and the Y.M.C.A. would be most valuable, and it would be a pity to allow anything to drift into the working of the Y.M.C.A. so as to alienate the one from the other. There was possibly some danger of this during the war in the field, but happily that seems to have been averted and now that you are getting back into civilian life the only safe position to take in the future is that the Y.M.C.A. should stand alongside and in every way help the Churches as effectively as possible. It can probably do a work that they cannot undertake.

With kind regards, I am, Yours sincerely,

President.

55

February 14th, 1919

Mr. D. Arnold,

University Y.M.C.A.

Dear Mr. Arnold:

I should like very much to make a contribution to your Missionary Campaign, but I give twenty-five dollars a year to the work of the Y.M.C.A. and have to support Missions in my own Church liberally. With all the Demands that are made upon me at present and those that are to come I find it impossible to increase my givings just now. If you are willing, however, to divert ten dollars from my annual contribution to the local society I shall be quite glad to make the change.

Yours sincerely,

President.

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CANADIAN Y.M.C.A.

THE NATIONAL COUNCIL
OF
YOUNG MEN'S CHRISTIAN ASSOCIATIONS
OF CANADA

120 BAY STREET, TORONTO

CABLE ADDRESS "ASSOCIATION"

June 6, 1919

Sir Robert Falconer,
President, University of Toronto,
City.

My Dear Sir Robert:-

In view of the appearance on the front page of the "Globe" of this date of a despatch from Springfield, Mass. referring to the proposed establishment of a Y.M.C.A. College in connection with the University of Toronto, I wish to advise you of the circumstances that have given rise to this report. I do so because the way in which it appears in this despatch would give the impression that the proposal is an official one and well advanced in its development.

The Conference from which this report comes is one in which the Training Agencies of the Y.M.C.A. in North America meet from time to time to confer on matters pertaining to the training of Secretaries. We are represented there by virtue of our Summer Training School at Lake Couchiching. In connection with the program of the Conference this year I was asked to present a report on our plans for a Canadian Y.M.C.A. College. Being unable to attend I gave some information to our other representatives, asking them to make clear that the plans outlined were as yet entirely unofficial, and should be presented to this Conference only for their information and for any comments which they might see fit to make upon them. It was a great surprize to me, therefore, to find that it had been taken up by the Canadian Press in the form in which it has appeared.

In my outline of our plan the name of the University of Toronto was brought in by way of illustration of the plan of affiliation by which we hoped to proceed if it should be decided to establish our College in Toronto. I had no thought whatever of giving the impression to that Conference, and much less to the press, that any arrangements had been made to this effect with the University of Toronto. So I hasten to explain these circumstances to you because I can understand how an announcement like this would come as a surprize to you and would raise inquiries within the University.

It is our desire at the proper time to have an interview with you when the matter can be fully discussed.

I beg to remain,

Very sincerely yours,

Chas. W. Bishop

June 7th, 1919

C. H. Bishop, Esq.,
Y.M.C.A.,
120 Bay Street,
Toronto.

Dear Mr. Bishop:

I understood when I read the notice with regard to the establishment of a Y.M.C.A. College in connection with the University of Toronto that it was not official. I had one or two informal conversations with one of your secretaries, I have forgotten his name for the moment. I think that it is probable that in Toronto you could easily establish such a college and take advantage of what we do in the University.

With kind regards, I am,

Yours sincerely,

President.

April 26th, 1919

E. C. Burke, Esq.,

Y.M.C.A.,

96 College Street,

Toronto.

Dear Mr. Burke:

I have to thank you for your letter with regard to the finances of our University Y.M.C.A. I hope that the situation will clear up before very long.

Yours sincerely,

President.